

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

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NEW SERIES VOL. XVII, NO. 23

KINGDOM BRIEFS

Dr. John E. White, of Atlanta, accepts the call to Anderson, S. C.

A bill was recently introduced into the Persian Parliament, giving suffrage to women, but the presiding officer ruled it out of order, as "women do not have souls!"

An exchange says that two-thirds of the applicants for admission to West Point and Annapolis are rejected because of the injury they have suffered from cigarette smoking.

The sermon before the Northern Baptist Convention was preached by Dr. Carter Helm Jones, who took as a text the commission in Matthew, and as a subject, "Can We Still Be Baptists?"

It might stimulate your interest in souls during this time of revivals and help you to win men if you would read "Billy Sunday—The Man and His Message," or "Winning to Christ," by P. E. Burroughs.

Invitations are out to the wedding at Canadian, Texas, of Miss Annie Ball Cooper and Mr. Floyd Victor Studor, on the sixteenth of June. The bride-to-be is the daughter of Rev. and Mrs. R. A. Cooper, well known and beloved in Mississippi. Our best wishes.

The Education Board of the Northern Baptist Convention has elected a secretary whose name is not announced, and they expect to begin a campaign for funds for their colleges. They have employed ten pastors to work among Baptist students in State universities.

The Northern Baptist Convention has a seal which is artistic and appropriate. The outer circle is a wreath. On the next inner circle are the words, "Northern Baptist Convention, 1910." Within this is represented the world on which is an open Bible, with the text, Matt. 23:8-12 (Look it up); and then the words, "Freedom, Union, Service."

Statements are being sent out to those whose subscriptions are now due. This is to let you know that we have not forgotten you, and we hope you will not forget us. We are doing what we can in these times of financial stress to make a paper that is helpful in the upbuilding of Christian life and to the advancement of the kingdom. We also need your help, for together we can best be fellow-helpers to the truth.

There is still differences of opinion as to the wisdom of the convention's final adoption of the report of the efficiency commission, but all are agreed that whatever the method we must put to our full strength in developing our missionary forces and increasing the force of workers on the mission fields. The Baptist Courier rejoices in the decision of the convention to let things stay as they are. The Christian Index thinks it was very unsatisfactory, that there are too many secretaries, too much criss-crossing; that there is need of uniformity of method in the different states.

The report of the committee on efficiency at the Northern Baptist Convention will attract wide attention. It was received with applause, but will provoke discussion, and lies over for one year. "The whole field of Baptist missions is surveyed, and it is recommended that the home mission and the Publication Society be consolidated and known as the American Baptist Home and Publication Society, with a publication department in Philadelphia and missionary headquarters in New York. It also recommended that no immediate action be taken regarding the removal of the foreign mission headquarters from Boston, although it is recognized that this may be ultimately desirable. The committee also recommended that the missionary societies adopt uniform systems of accounts and reports. This report is undoubtedly the most important presented at the Baptist anniversaries since the formation of the Northern Baptist Convention." The Watchman-Examiner says it was an admirable discussion in excellent Christian spirit, and was a fine example of the Baptist denomination at its best in fraternal deliberation.

It is not easy to have agreement among Southern Baptists as to the causes of unrest and criticism of methods, but there is one thing that, to our mind, would tend to a more settled condition of confidence; that is, to bring the boards closer to the people. Much was made at the recent convention of the fact that each state has a member of the Home and of the Foreign Board and that they are now called state members instead of vice-presidents. But this is not a change for it was already a part of the plan of work. The change of name did not change the conditions. It would be more to the point if these state members constituted the entire board with the exception of a few men at headquarters to form an executive committee. This will not now be done for the matter will rest by common consent for a while. But something like this will come, though it may take more than a decade. If one party owns fifty-one per cent of stock in a company the rest cannot control it. At present the state members are in a minority.

The Southwestern Baptist Theological Seminary will have next year a department of evangelistic singing led by I. E. Reynolds, well known in Mississippi and over the South as one of the Home Board singers. J. M. Price, A. B., Th. M., will be at the head of the department of Sunday School administration.

Mrs. Alma Lile succeeds Miss Tupper as superintendent of the Training School, and Miss Dockery will teach expression in both schools. Beginning next year, there will be a summer term for those who cannot attend the regular session. Dr. F. M. McConnell accepts the position of superintendent of evangelism August 1st, resigning his office as one of the secretaries of the executive board of Texas. His work will be mostly in the field. We note the names of several Mississippians in the list of graduates.

The Virginians are prepared for a great encampment at Virginia Beach, July 6-15.

Dr. Shailer Matthews was elected president of the Northern Baptist Convention. He recently made a friendly visit to Japan at the request of the Church Federation.

The Southern Baptist editors are invited to meet at Ridge Crest, N. C., June 15th, for conference. We can only send our regrets and our hearty good wishes. A tentative program has been arranged.

W. A. Sullivan, in connection with his work as a student in Mississippi College, is preaching every Sunday. The Lord is blessing him and the churches, in which baptisms are reported every month.

The encampment at Blue Mountain begins with the Sunday's worship, July 4th. The one at Hattiesburg begins two weeks later. The program committees are invited to use our columns for letting the people know.

Pastor Kyzar reports five additions in his meeting at Meadville, one of them by baptism. The interest grew to the close and it seemed a pity that the meeting could not continue, but both preachers had other engagements.

The degree of Doctor of Laws was conferred by the trustees of Mississippi College on Mr. B. W. Griffith, of Vicksburg. Mr. Griffith is a banker who has never lost his interest in education and literature, and the honor is worthily bestowed. The degree of D. D. was conferred on Missionary F. F. Soren, of Brazil.

Dr. R. A. Torrey says that every leader among the "Russelites" that he has known—and he has known not a few—"has been crooked in his personal morals, in his business or in his home life." This is a very scathing and far-reaching indictment, and we cannot believe that Dr. Torrey would make such a statement without knowing absolutely the facts of the case.—Ex.

J. W. Bailey, a son of Dr. T. J. Bailey, of Jackson, was among the graduates of the A. & M. College last week. He took a diploma in general science, with special emphasis upon entomology, the specialty he has chosen for life. He will spend the summer in post-graduate work at the A. & M., and then enter Cornell, at Ithica, New York, where he expects to remain until he completes the course there.

The board of trustees of Mississippi College in its annual meeting at Clinton on June first, conferred upon Rev. W. A. Borum the degree of D. D. When Dr. Borum came to our State, it seems that all of us were under the impression that he held this degree, or doubtless it would have been conferred earlier. He did not need this, but he deserved it, and we are sure will honor it. His work with the First church, Jackson, attests his worth as a factor in the advancement of the kingdom of our Lord.

THE FIELD GLASS

PHYSICAL HEALTH CHAMPIONED BY THE CHURCH.

By Dean J. L. Keesler, Baylor University.

(Continued from last week.)

According to our last census, 300,000 infants die annually. More than half of these are sacrifices to ignorance and poverty. Ignorance and poverty are great murderers. Children ought not to die like that. They were meant to live. They come at too high a cost to be cast away on the scrap heap with indifference. They mean too much. Has the church nothing to say in delivering this knowledge and relieving the causes of poverty of which this slaughter of the innocent is the outcome? If it hasn't then it ought to go out of business and let something take its place that does have something to say; for this is what Christ came to do and his agency, the church, ought to do it or retire from the field. In Buffalo, New York, some fifteen years ago, one man in one year by sending information to each mother at the birth of her child, even without the relief of poverty or an ideal sanitary environment, saved over 1,500 children and reduced infant mortality one half. To my mind it is worth while for the church to champion a cause like that though it be carried out by the civic order. By sanitary knowledge and sanitary methods imperfectly administered the death rate has decreased in recent years from 25 to 30 per 1,000 to 14 in many of our cities; and 15 years might be added, on the average, to every human life, if we had some way to deliver sanitary knowledge and sanitary habits to the people. It is a religious problem. It is the church's responsibility and task as well as the State's.

Pure food is a first essential to good health, and not only pure food but suitable food properly prepared. Certainly the church can thunder from every pulpit with prophetic fire against those adulterated foods which are merely cheapened in their contents and sold under wrong labels, because it is dishonest; and with even greater indignation against those with harmful admixtures, because it is murder. How many weakened or lost lives lie at the door of public supplies of infected or poisoned food, milk, or water! To have an epidemic of certain infectious diseases is a community crime. The other day in Montana a man entered suit against the city for damages in a case of typhoid from the water supply and won it. We know how. We can prevent. We need to develop a public conscience, and I know no other institution so well suited to such a task as the church. Public supplies of personal necessities are safe only in the presence of two things: intelligence and conscience; and both of these the church is under contract to furnish.

And what shall I say of pure drugs properly labeled, the wretched and growing army of drug fiends which the new Federal Antinarcotic law so pitifully exhibits, and alcoholism with its racial drug and distressing complications, as controllable factors in physical health! Alcohol is a racial poison, limiting the individual and putting its blight on generations yet unborn. Shall the church fold its hands and have nothing to say? Science has found out something of its relations to physical efficiency and eugenics; and the church is joining its forces for the creation of public sentiment in order that laws may be made and enforced for the protection of mankind. Must the church throw up its hands, acknowledge its impotence, and keep silence, forsooth, because it has no legal power to enforce its own commandments? It doesn't do it in other matters. It has a right, and shall always have a right, to discuss all questions of morality and

justice and right and wrong, high principles of life, whether they are to be settled at the polls or not. It has, and shall always have, so long as the social spirit of Jesus stirs it to its task, everything to do with molding public sentiment, influencing legal action for health and morals and industrial righteousness, and enforcing civic law. To do less than use its influence on the side of right and life would be nothing less than a crime. It would be monstrous.

The problem of poverty with its low feeding and bad housing, breeding disease and multiplying the death rate and the social evil, this is a problem both civic and religious. These overcrowded, badly ventilated, dark, damp, filthy, vermin-infested, germ-laden places, have been rightly called moral and physical pest houses. These breeders of vice and disease where sanitation and decency are impossible are the problem of every human being who has left in him any lingering interest in humanity. Some years ago in Glasgow in bad housing conditions the death rate stood at 55. By law these houses were demolished and repaired. The death rate fell to 14, while in the remaining houses in the immediate vicinity, not included in the act, the death rate remained at 53. Poverty, vice, disease, form a triple, unholy alliance in our American cities. I said poverty, not the poor. Brotherly love, the church, the social settlement, the State, the civic order may well work together on this distinctively human or rather inhuman problem. The church, at least, cannot hold up her skirts and walk by on the other side and be guiltless. More than opiates and relief are needed. Social surgery is needed also, and a new order, where opportunity is unfenced and free, where competition and the law of hate shall yield to co-operation and the law of love.

Why should the church join in this campaign for health.

First—It is its mission.

Second—It is its opportunity.

Third—It is its necessity. If it does not do it, it will be side-tracked for something that will do it.

If it is pure religion and undefiled to visit the widow and the fatherless in their affliction, isn't it purer religion to prevent the affliction. And when the church, the organ or religion, can and does not wield its influence to put all this program of prevention on the map must it be surprised when the world and working men repudiate it as Christ did the priest and Levite who went by on the other side and left the sick and wounded man to shift for himself. They went on to their punctilious church service and neglected the simple human appeal. Isn't that what we do when we forget physical health and its neglected contagions.

That religion that is concerned about the church and forgets the people, that is concerned about ritual and forgets life, that is concerned about speculative dogma and forgets the wounds of him who fell among thieves whether on the road to Jericho or in modern social, commercial and industrial hold-ups, will find its pews empty, no matter how elegant the preacher, nor how chaste his diction, nor how beautiful and ornate the edifice in which it worships. All these things I love, but not above justice and mercy, the chief words and functions of religion. I for one join Christ against the church dignitaries, the priests and Levites, who go on to church in their stove-pipe hats and immaculate collars and leave the wounded man to the unchurched Samaritan. I join the Samaritan in the health campaign, though the temple at Jerusalem turn me from its doors.

Wherever a human hand meets another human hand helpfully, there is the only true church

that ever was or ever will be. Something like this Ruskin said. Something like this my heart responds to. Something like this Jesus planned his church to be in its functional activity. The good Samaritan wouldn't have been welcomed into the synagogue, but a greater than the synagogue made him the ideal of the function of religion and of the church for all time. I'm for the churches, every inch of them, but I'm for the churches doing their duty. It is magnificent to see them falling into line even as in New Testament times.

If it is good for the good Samaritan to help the man who fell among thieves on the road to Jericho, when he was physically disabled, it is better to break up the thief gang and make the road safe. If the church is committed to the cure, it is committed still more to the prevention. Our ultimate goal is a new environment and a regenerate society readjustment and redeemed. A new order cometh.

"THE PROPOSED UNION SCHOOL."

My attention has been called to an editorial on the "Proposed Union School," in the Baptist Record of May 27.

One is put at a disadvantage who engages in a controversy with an editor, so this article is not to be construed as controversial in any sense on my part, but is being written simply to correct one or two statements.

1. You say "the report had been prepared and read to the committee." It is true, as is the custom, that a report had been prepared as a basis for a final report, by the chairman of the committee who stated before reading it, that this was offered merely as suggestive, and he hoped any member would feel free to offer an amendment. Several amendments were offered, some of which were accepted by the committee, and the report, as amended, was adopted, and signed by every member of the committee present.

2. You say the "urgent statement was made that there was only fourteen minutes till it must go to the convention, and they must hurry through with it. Some did not agree with the report, but were assured that it would be given time in the convention, and it was up to the convention to settle it."

The chairman of the committee stated that the report would be called for at 11 o'clock, which was little over an hour from that time, but that the report of the Efficiency Commission, which we all wanted to hear discussed, would be up in a few minutes, and some member of the committee who consulted his watch said "fourteen minutes."

The fact is that nearly an hour was given to the discussion of our report. It is a fact also, that while some were not satisfied with the report, it was not because they objected to anything in it, but because they wanted it to go further and take in matters which the chairman, and a majority of the committee, according to their vote, did not believe came within their province. The recommendation in regard to the school for missionaries' children was read twice, as was all the report, and not one voice was raised against it. I think any member of the committee who will refresh his memory will agree that this is a correct statement of the case.

3. You say this report "is in absolute violation of the avowed policy of the convention last year in the adoption of the report of the

committee on efficiency." The proposed school is quite different from the co-operation referred to by the committee on efficiency last year. The school is not to do missionary work; not for missionary propaganda; but is simply to teach the children of missionaries. As it is, these missionaries must send their children to pseudo-Baptist schools and pay exorbitant tuition (one of the missionaries told me that tuition in an Episcopal school was \$8.00 per month) or send them back to this country, out from parental care, at the most critical period of their lives. The proposed school is not to teach religion, but to teach missionaries' children, who receive their religious training from their parents at home. It is on exactly the same basis that community schools in this country are conducted. It seems to me there is a very marked difference between that, and co-operative work in mission schools. Take this illustration. It would be in direct violation of our "avowed policy" to go in with another denomination in renting a church building for the purpose of maintaining worship, but would there be any sacrifice of principle for our board to join with the Presbyterians, for instance, in renting a house, a flat, let us suppose, as a residence for a Baptist and a Presbyterian missionary? This, it seems to me, is a fair illustration. A school in which the children of the heathen are taught is a mission school, but the proposed school is simply for the benefit and convenience of the missionaries, just as the church is for mission purposes, while the dwelling is for the convenience of the missionaries. Indeed, Dr. Gillon, who moved to strike out the recommendation, did not say that the proposed school was wrong per se, but that the tendency was a dangerous one. The writer of this article, who happened to be chairman of the committee on the Foreign Mission Board's report, is, and has always been, opposed to co-operation with other denominations in mission work, at home or abroad. He does not regard this as such co-operation, else he never would have presented a report containing that recommendation. He also believes and so stated in the report, that "all proper safeguards should be made in the agreement, and that we should reserve the right to withdraw, after suitable notice, in case it should be developed that we could not co-operate in this enterprise without compromising some principle."

The writer does not believe that such an arrangement would lead to the compromise of any principle. However, we have a year to think on this matter, and if the Foreign Mission Board, or the special committee, or both in conference, can devise some better method, I hope they will do so. It is perfectly clear that we should do something to relieve the present distressing situation, by which we cause the ocean to roll between parents and their children of tender age.

LIVINGSTON JOHNSON.

Raleigh, N. C.

During 1898 there were spent in the United States \$6,000,000 for chewing gum, \$10,000,000 for peanuts, and only \$5,000,000 for missions.

THIS WAR AND ARMAGEDON.

E. E. Wesson.

I am troubled for the helpless suffering men, women and children, who are being hurt by this war, but I am rejoicing despite my trouble. As I see it, this is part of what Jesus said in Matthew 24 and Luke 21 should come before He should return to earth, and that fact makes me rejoice. Jesus' prophecy did not bring on the war, but its coming on and growing worse, until all of that part of the world of which men to whom Jesus spoke knew is involved, makes me know that He foresaw this very fight and foretold that it would come.

This is not the final battle called Armageddon. That will be fought, as I see it, after Jesus comes and gathers His own unto Himself. But this is the fulfillment of our Lord's awful prediction, that "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened.—Mt. 24:21, 22.

Our Lord's prophecy is wonderfully mixed. In the same mixture He answered the three questions asked by the apostles in Mt. 24:3. It is ours to classify His predictions and see to just what each one belongs. By doing this we find from Mt. 24:23 that the awful tribulation spoken of in the verses above is to precede His coming. How long we cannot tell from the statements of His prophecies. "But the end is not yet."

The conditions now existing in all the world certainly do fulfill that prediction recorded in Luke 21:25, 26, in which it is said there shall be, "Upon the earth distress of nations, with perplexity; the sea and waves roaring (those terrible submarine explosions) men's hearts failing them for fear, and for looking after those things which are coming upon the earth."

That is literally fulfilled. There never was such confusion and perplexity of nations in the world as today. Governments do not know what to do. Business men do not know what to do. Even the pope of Rome, with all of his accredited wisdom, does not know what to do. That Scripture is literally fulfilled, and is more extensively fulfilled than ever in the world before. Oh! how I do thank God for that fact! What shall be, I know not—neither am I much concerned to know. Since I know that He saw, 2,000 years ago, just what would come upon the earth, I am perfectly willing to leave what shall follow to Him. Had I been an infidel when this war began I would be a happy Christian now, for His predictions so long ago, now so really fulfilled, would have killed my infidelity and made me burst forth in ecstasy and say:

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem
And crown Him Lord of all."

One statement quoted needs further notice. He said: "For the elect's sake those days should be shortened." Just what that means I do not know. But I do believe that it means

that because of the cries of the elect, who cry day and night unto Him in behalf of the poor women and children who are made to suffer so, God will in some way intervene and stop the carnage.

As it is now, there is actually no chance for the nations engaged to stop it. Should Germany say stop, she would lose all she has. Should the Allies say stop, Germany would literally destroy them as nations, and no doubt, take all they have. It is literally destined to be a war to extinction unless God in some way solves the problem so that they can stop. Well, just as sure as the other things predicted by our Lord are being fulfilled in the condition now existing, so sure will His prediction that the days should be shortened be fulfilled. That is coming. How I cannot see, but I feel its preshadowing now. He is Lord! I could not doubt it now. After the end what? For the immediate after I cannot say, but later more war.

FLOURISHING BAPTIST CHURCH IN CHINA.

From Pingtu, Shangtung, China, Rev. Wm. H. Sears, a Southern Baptist missionary, sends an inspiring story of growth and development. He says:

"Yesterday was a joyful day for the Kutsung church. Their new chapel was dedicated in the presence of representatives from thirteen churches and a full house. The building cost over \$1,000.00 Mexican, and will seat over 350. Notwithstanding that the 1914 floods destroyed the crops of over twenty of the twenty-nine villages where its members reside, the Kutsung church, with the help of the other churches, has contributed no less than \$800 toward its chapel.

"The first Christian in this section was baptized in 1908. May 21, 1912, the church was organized with sixty-five members. During the last three years no fewer than 408 have confessed their faith in Christ by baptism in this one church alone.

"Last year it gave off ninety-nine members to form the Taiteo church, and the present membership is 358. No small part of the success of this church is due to the untiring labors and liberality of Mr. Yu, the evangelist, the first man baptized in the Kutsung village. The church lot was given by him, and he also gave the largest contribution to the church building. He is a small farmer—not a man of means—but gives all his time and salary to the advancing of the kingdom of God in his village and neighborhood.

"His eldest son is in our Hwanghien Seminary preparing for the ministry. The second son is attending the Shangtung Medical University; two other sons are in the Pingtu Christian Institute, and his only daughter in the Pingtu Girls' Academy—all paying all required expenses. The flourishing church school for girls is in his compound, for which he cheerfully gives up two large rooms. Mr. Yu is exceedingly happy in his work."

The children of India walking four abreast and two feet apart would make a procession 5,000 miles long.

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EDITORIAL.

THE PROPOSED UNION SCHOOL.

We are glad to receive and publish the article from Dr. Livingston Johnson on the above subject, called forth by what was said in The Record of recent date on the same subject. We have great admiration for him and his work, great respect for his judgment even when we find it necessary to disagree with him. He is, as most of our readers know, mission secretary in North Carolina. It will be seen that there is not a wide difference in the statement of facts as he reports it and as it was given in The Record previously. No reflection was intended upon Dr. Johnson in saying that the report was prepared before the meeting of the committee and read to them. This is customary and proper, but it is too often true that to save time and to avoid unpleasant discussion, if not through a slight touch of laziness members of a committee accept a report without due consideration. We talked with only one member of this particular committee after the convention and he said he was ashamed of having signed it and wished to apologize to the brethren for doing so. Certainly the part of this report recommending the union school did not receive by the committee proper consideration, and it looked as if it was about to go by the convention unobserved, till Dr. Gilson called attention to it. Immediately it was evident that the convention as soon as aware of it, was opposed to the recommendation.

That the recommendation is in violation of the declared policy of the convention announced the year before in adopting the report of the commission on efficiency, is too clear, as it seems to us, to admit of question or debate. That report does not limit the principle of denominational control to schools for the children of converts on the mission fields but declares for denominational autonomy without entangling alliances at home and abroad, making no exception of schools for missionaries' children. It does not change the situation to say that these are not mission schools and so the co-operation does not bind us to union effort. It is to be done with money contributed for missions and is to be expended on mission fields. There is no sort of reasoning that

can make it appear that it is one policy to have union schools for missionaries' children and a different policy to have union schools for the children of those to whom the missionary preaches. There are some. Let us hope they are few, and Dr. Johnson is not one of them, who favor union work of various kinds on the mission fields, and they will be glad to see it introduced in this way. But the inevitable result would be to throw our mission work into confusion here at home.

With all due respect, Dr. Johnson's illustration does not illustrate. He says it would be a violation of our "avowed policy to go in with another denomination in renting a church building, but would there be any sacrifice of principle for our board to join with others in renting a residence?" Either one of these would, we think, be an undesirable thing, as a permanent arrangement, but neither of them in any wise touches the question under consideration. They might be done without violation of our principles, because it is a cause of merely outward contact, but to unite with others to maintain the worship therein or the school therein is different because it is an organic union and co-operation in which the full gospel cannot be preached and the proper function of a Christian school cannot be performed. It is not a question of the shelter you are under, but of what is done under the shelter.

The very fact that the report speaks of "safeguards" and of the privilege of "withdrawing" indicates that in their minds there is the idea of undesirable and entangling alliances. The surest safeguards against trouble is not to get into it—the only sure protection.

Dr. Johnson expresses the hope that, if possible, the special committee or the Foreign Mission Board, or both, may devise some better method. It was not our understanding that this matter was referred to the Foreign Mission Board, but to a special committee. We believe that this committee can and will find some better way. We are all in sympathy with the purpose to do what we can to provide for the children of those who are giving their lives to labor among the lost in other lands. To be sure, the board is already making an appropriation for each child of the missionaries. If this is not enough, let it be increased, but don't ask the people to give money for union schools for some of them are opposed to that policy and have rights which every fair-minded man will wish to respect.

A THEOLOGICAL KINDERGARTEN.

It cannot be too strongly stated that the Bible is a revelation of God; not simply a revelation from God of some things which He wishes us to know, but a revelation of Himself, a manifestation of His nature and will. This is not only true of the Bible, it is the purpose of the whole creation and of the march of events. This can be seen from the beginning to the end of the Book, and it

can be properly understood only when this is kept in mind.

It is also what men have come to call a progressive revelation; that is, only part of the truth was revealed in the beginning, or certain elementary truths, which become the basis of further revelations when these are taken in. Jesus proceeded on this plan with His disciples, and even near the end of His ministry He said, "I have many things to say to you but you cannot bear them now." He knew they were not ready for all He wished to teach them, and went away saying, "When the Holy Spirit is come, He will guide you into all the truth." Paul recognized the same limitations, saying, "And I, brethren, could not speak unto you as unto spiritual but as to carnal even as unto babes in Christ. I have fed you with milk and not with meat." The modern school teachers speak of "apperception," proceeding from the known to the unknown, which is the method of progress in knowledge.

With these facts before us, how did God in the beginning and how does He now begin to make Himself known to man? The Lord said to Moses, "By my name Jehovah was I not made known to Abraham." "Unto Abraham, Isaac and Jacob was I made known by the name of God Almighty." It is evident from this that He first makes Himself known as the Omnipotent One. This is where the revelation of Him properly begins. Nature itself is our first teacher and this is the chief lesson that it brings. One who reads the Book of Job is impressed with the fact that nature's message of power is wrought into it. It was this that impressed David when a shepherd boy he watched the heavens and their poem was written on his heart which he put into the psalm beginning, "The heavens declare the glory of God." So impressive is the lesson of power that Nature enforces, and which the beginnings of revelation confirm that people, like the Mohammedans, who get their knowledge of God from Nature and a fragmentary revelation, inevitably become fatalists.

Paul also witnesses that this conception of God is the beginning of theology, when he says, "For since the creation of the world, the invisible things of Him are clearly seen being made manifest by the things that are made, even His eternal power and godhead." It is not meant that it is possible to separate even in thought the power of God from all or any of His other attributes, for no one can conceive of blind, irresistible, irresponsible, unintelligent power as having permanent existence. Such power, like Samson, after his eyes were out, tends to weakness. But it is necessary that we should get firmly and deeply ingrained in us the truth that God is the Almighty One. Without this all other attributes of God would be impotent and useless. His holiness, or justice, or love or kindness would be but vaporous and useless without almighty power to enforce their edicts and put into effect their righteous and merciful impulses. Children find no difficulty in ac-

cepting the truth of His omnipotence. It ought to be impressed indelibly upon them. For it is the beginning and basis of the further revelation, and the first precatory of worship. We worship power, and ought to worship the All Powerful. The stories of the Old Testament and close contact with and intelligent observation of Nature are the best text-books and the kindergarten of theology.

AN OPEN INQUIRY TO THE EDITOR.

By Rev. H. G. Roberts.

Dear Doctor Lipsey:

After having critically referred to a doctrinal lesson in the Baptist Young People's Union Quarterly, on "The Safety of Believers," a brother minister of my own church raised the question with me as to whether the editor of the quarterly represents the views and teachings of the Baptist church or not. I recently quoted the editor right extensively from my pulpit and branded the teaching as set forth by the editor as damnable doctrines. Now, as my brother minister takes the position that the Baptist church does not stand for such a perversion of the truth, I shall be glad for you as editor of one of your church papers, to state in the columns of your paper whether or not the editor of the Young People's Quarterly is in line with the general teachings of the Baptist church.

The doctrinal lesson is on page 27 of the January, 1915, number. The doctrine is often termed "final perseverance," "once in grace always in grace." The editor says, "The doctrine of the safety of believers is one of the greatest and most clearly taught doctrines of the Bible. It is so wonderful in its application that it seems too good to be true; and this must be one reason, if not the only reason, why so many people do not believe it * * *

"Let us see first what this doctrine does not do.

"It doesn't separate us from worldly influences. The man who is saved is just as much exposed to temptation as the man who is not. * * *

"Again, it does not prevent us from sinning, neither does it make our sin any less sinful. The sin of the Christian is no worse than that of the sinner; but it is just as bad. It usually has less excuse, for in spite of Satan's pernicious activity against us, we have the whole armor of God which is able to protect us from temptation.

"Once more, we must admit that this doctrine would not keep us from perishing if left alone. But the explanation of the doctrine is that we are not left alone. We are kept by the power of God unto salvation, ready to be revealed at the last day. * * *

"If, then, we are not kept from worldly influences, nor even kept from yielding to them by this doctrine, the question arises, What are we kept from, and what does the doctrine mean? We can joyously reply that it means much more than being able to live a sinless life from the day of regeneration to the day of death would mean. The doctrine means that we who are saved by grace

through faith in Jesus Christ shall never perish, but shall have everlasting life. Worldly influences may keep us from developing into the full realization of the Christian character which we would like to attain, but we are saved just the same. Sin may mar our lives, but it cannot destroy our souls."

My reason for addressing this inquiry to you, doctor, is because of the position you occupy in your church, and I take it for granted that you will speak for the Baptist church.

Coldwater, Miss.

THE REPLY.

The inquiry of Brother Roberts does not specially belong to the editor of The Record, for it is not his privilege to speak with authority for what in the inquiry is called "the Baptist church." It seems very difficult for people whose church government is formed after the Roman or Episcopal order to understand that there is no such thing as the Baptist church, each local organization being self-governing, though there are doctrines that are held in common by all Baptist churches.

It is a matter of surprise to Baptists that it should be news to anybody in Mississippi that Baptists believe in the final perseverance of the saints, or the preservation of the saints as we prefer to call it. We thought this was universally known with respect to Baptists. We have never known a Baptist that did not hold to this teaching, except what are known as Free Will Baptists; and if they have any churches in Mississippi we are not aware of it. Surely we have failed in our duty to make known this precious truth of God's Word, or else others have closed their ears and hardened their hearts against it.

This truth may be stated differently by different writers or speakers, and some may have used words loosely or some in an effort to state it strongly may have spoken it offensively. We think some have put the teaching in a wrong light by describing imaginary situations and impossible conditions, but Baptists are a unit in accepting the Bible doctrine of the eternal security of the believer.

As to the particular statement of the doctrine in the B. Y. P. U. Quarterly, to which Brother Roberts refers, it is not easy for us to pass judgment, for we have not seen the article and the quotations made by Brother Roberts are only extracts. What is left out may make clear the reason for the particular form in which the truth is stated. There might be room for difference of opinion as to what is said about the doctrine and the inferences drawn but as to the truth itself, we fail to see any room for difference when the Bible is read.

One sentence quoted is, "The doctrine of the safety of believers is one of the greatest and most clearly taught doctrines of the Bible." To this we can write our hearty "Amen." Again, "It doesn't separate us from worldly influences. The man who is

saved is just as much exposed to temptation as the man who is not." This is certainly true, as every Christian can testify from experience and as the Word of God teaches. Jesus said, "I pray not that thou shouldst take them from the world, but that thou shouldst keep them from the evil one." Here both truths are taught, the assaults of the world, and the keeping power of God. Again Paul urges the Christian to put on the armor for they have a conflict with world rulers in the heavenly realm into which they have come. If they were not subject to temptation they would need no armor, but the armor is provided for their absolute security.

As to the statement quoted "It does not prevent us from sinning," this may be subject to different interpretation. It is the desire and effort of God to keep us from sinning and it is a part of His plan to help us put away sin. He says, "These things I write unto you that ye may not sin," and His will is in large measure accomplished in this life and fully realized in the life to come. The fact that we do sometimes sin does not destroy our sonship and our eternal security, for in this case we should be perpetually in and out of the kingdom, mostly out, or never knowing whether we were in or out.

If it should be said that this statement is begging the question, then let the question be settled by the Word of God. In it the Christian is promised the sure mercies of David, as follows: "My mercy will I keep for him forever more, and my covenant shall stand fast with him. His seed will I make to endure forever, and his throne as the days of heaven. If his children forsake my law and walk not in my judgments; if they break my statutes and keep not my commandments, then will I visit their transgression with the rod and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. It shall be established forever as the moon and as a faithful witness forever."

The only sort of life that is promised us in Christ is eternal life. God would be simply mocking us to call it eternal life if it were anything short of that. These few quotations will suffice to make it plain, namely, "The gift of God is eternal life in Christ Jesus our Lord." "Whosoever believeth in Him shall not perish, but have everlasting life." "Whoso heareth these words of mine and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is past out of death into life." "I will never leave thee nor forsake thee." "Him that cometh unto me I will in no wise cast out." There are many more passages of the same kind with which the fearful soul may comfort himself. Any man who preaches any other doctrine comes short of preaching the gospel and only mocks the sinner to whom he professes to offer the salvation of Christ.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Every lazy man thinks he is tired.

God has tasks for Christians that angels cannot do.

Some one has said: aim high if you do not shoot high, but I say: aim high and lower your hind sight.

There is no limit whatever to the grace which God has provided; let there be no limit to our hope of receiving it.

There are hundreds of people who are willing and desirous that the churches live and prosper, but they want somebody else to fight the battles, do the work and pay the bills.

A spirit of loving service should fill the heart of every Christian. Those to whom we give kindness and love will return the same with fidelity and service rendered in like spirit. We are usually paid in the terms of our gifts. Love invites its own response; service inspires service.

We have so long associated the cross with the idea of sacrifice that we overlook its value as a symbol of service. Jesus gave His life for the world and that was the greatest service as well as the superlative sacrifice that He could render for mankind. Sacrifice may be regarded as an end in itself. When it is so considered it fails to claim for itself the source of power that belongs to it by right. All true self dedication has for an end the uplifting of the world. Sacrifice is justified by the fact that through it someone has done something for the lives of others. Jesus made the cross the symbol of the sacrificing life. The cross is the imperative of Missions.

OUR STATE MISSION TASK.

Our State Mission program should receive earnest consideration by the Baptists of Mississippi just at this time. For the past four months we have given our undivided time, attention and support to Home and Foreign Missions. The time has now come for us to give the interests of the Kingdom in our own State the right of way. We want, if possible, to meet the current expense of our State Mission work without having to borrow additional money.

1. Our Plan:

The plan for meeting all expenses without borrowing money is simple, and if worked, will be effective. There are enough churches going to contribute to State Missions to meet all of our obligations. Our plan is to get these churches to contribute systematically and regularly for the next few months. If we can get every church in the State that is interested in State Missions to send us from \$5.00 to \$25.00 every month, our Board will

be able to meet all of its obligations without having to borrow money. We ought to run the Lord's business with the least possible amount of expense. This plan provides for that.

2. The Pastor's Part:

Since the pastor is the key to the situation, we are appealing to him to unlock the door of opportunity. We want every pastor in the State to lay this matter before his church and let every church make such subscription as it feels it ought to make.

3. The Member's Part:

While the pastor is the key to the situation, the individual member is the thumbolt that often unlatches the door, even after the pastor has turned the bolt. Hence, we are making this appeal to the individual member as well as to the pastor. Few of our people realize what a small contribution from each Baptist in the State would mean. If the 160,000 Baptists in the State would give only 5 cents per week each it would mean \$8,000.00 per week, or \$416,000.00 per year. If each Baptist in the State would give only 1 cent per week each, it would amount to \$1,600.00 per week, or \$83,000.00 per year.

4. What Will We Do?

In the light of these figures, my dear brother, what will you do? The cause of Christ is calling for your support. If every Baptist in the State will do his duty, though the weekly offering of each one may be small, yet when combined with the many, it will be sufficient to enable us to carry on the work.

5. Write Us for Helps.

Cards and envelopes will be furnished upon request. Let us hear from the churches as rapidly as possible. Our missionaries have to be paid regularly every month, and we have no course of revenue except the free-will offerings of the churches. Write us immediately, brother pastor, so that we will have some idea of what to expect. Remember, that God is looking to each Baptist in the State to help make Mississippi a Baptist empire.

There was an evident disposition on the part of some brethren at the recent convention to write their speeches into their report. It is hardly proper for a report to contain an argument, and it is hardly fair to rest to have the speeches of some printed in the minutes. This seems one of the abuses of the "franking system."

We renew this year an offer to send the paper one year for one dollar to every new convert who comes into the church. Tell all of them about it and give them the opportunity. Of course no one will wish to abuse this proposition by shifting the paper to some other member of a family into which the paper already goes.

THREE MISSIONARIES FOR SIX MILLIONS.

Rev. Stephen J. Corey, a missionary in China, echoes a million-voiced cry of unevangelized heathen and states a most remarkable fact full of rebuke as well as encouragement when he says:

"We have been out here a little more than a week, and I can't sleep nights. I never had anything in my life settle down on my soul like this. Sleeping and waking it stays with me. Nantunghow and district are both an inexpressible appeal and a disheartening nightmare, and apparition that thrills you like an oratorio because the door is so wide open to its 6,000,000 people, and a nightmare because we have only three lonely missionaries for that whole field.

Chang Chien, president of Yuan Shi Kai's cabinet, and one of the greatest men of China, has his great mills there and is making Nantunghow and district a model for China. He has opened schools in the city, village and country, in the temples setting the idols in the alcoves at the side and using the main part for modern schools.

"To train teachers he has built with his own money a normal school for 480 men and one for 30 women, and is trying to train leaders for this great work as best he can. He has asked the mission to help him and has presented us with the finest piece of land in the city for our own school. He has built a hospital and has asked us to provide direction for it through a medical man.

"He has built an orphanage which now has five hundred boys and girls in it, and has asked that one of our missionaries take full charge while he supports it, and has said that he would be glad to have us teach Christianity in it. He has built a great museum, an agricultural school and a hotel to accommodate an occasional foreigner who comes. His right-hand man, Mr. Yong, is a Christian and a very close friend of Mr. C. H. Plopper, our missionary. He is also superintendent of police for the whole district, and dropped his work to accompany us on our two houseboat trips."

Thousands are starving to death, others are committing suicide to escape the terrors of hunger and thousands are on the verge of starvation in the province of Szechuan, China, because of famine, according to mail advices to the State Department from the American Consul at Chung-King. The famine is due to a protracted drouth, particularly in the region of Fuchow and Chungchow. It is not thought that conditions will improve until the next harvest in the late summer. President Yuan Shi Kai is said to have authorized the expenditure of \$100,000 for relief of the sufferers.

Friends in Clinton and other parts of the State deeply sympathize with Mr. and Mrs. M. P. L. Berry in the loss of their little boy on last Sunday. He brought great joy into their lives and will await their coming on the other side.

The population of Japan is about 40,000,000, and the average parish of each missionary is about 100,000.

CONTRIBUTED ARTICLES

MISSISSIPPI COLLEGE COMMENCEMENT.

If merit means "a quality or characteristic that is worthy of praise," then it would be safe to say that the commencement exercises of Mississippi College recently held would indicate that the college is worthy of praise, and if worthy of praise, then worthy of support. If another shade of meaning be given to the word, and we say that merit means "the state or quality of deserving well," still it would be no strain of the conscience to say that Mississippi College in the recent closing exercises indicated that she deserves well. At whose hand does she deserve well? Well, just make a guess! You are a Baptist, and you say you want to be loyal to the denomination and to God. The college is an instrument through which you hope to help build up the kingdom of God. "Worthy of praise" and "deserves well." It is an inspiration to the loyal. What is the duty of such an one?

All the declamation contests were of a high order. The excellent quality of the work done was no more noticeable than the intense earnestness and loyalty of those who entered into the contests. Six men were selected from the academy, freshman and sophomore classes, respectively, to represent the departments, and those who lost were just as loyal to everything concerned after their defeat as those who won. Such a characteristic is "worthy of praise." A. J. Harrington in the academy, Harry Moore in the freshman, and J. A. Barnhill in the sophomore, were the successful contestants. The contest in oratory which claims the greatest interest is the junior contest for the Trotter gold medal. In this contest the speeches are supposed to be original productions. This year, it was the consensus of all the great throng of visitors that the contest was the best in the history of this medal. A. S. Johnston, of Gloster, carried away the coveted prize.

On Tuesday, June 2nd, the alumni had complete control of the commencement occasion. It would be hard to find a more loyal organization than is this. In their meeting in which the class of 1905 had special privileges, because of the fact of their tenth anniversary, much constructive work was done. This class is especially noted because this is the only class that lays claim to a woman member. This is the class in which Mrs. Whittington, nee Miss Anna Ward Aven, was graduated. At this meeting the association adopted a new constitution and by-laws. The officers elected were as follows: President, W. M. Whittington; vice-presidents, C. D. Johnson, J. D. Franks; secretary-treasurer, W. H. Weathersby.

There was nothing which provoked more interest in this meeting than the report of M. Latimer, the treasurer of the loan fund. This loan fund is intended to lend money to worthy men on their notes and not to extend more than four years. This fund has

something like \$1,000 subscribed.

On Tuesday evening from 8 until 9, the faculty gave a levee in the library building. This was the most generally enjoyed reception ever given in the college. It was just an informal reception in which the glad hand was extended and a hearty good wish was expressed.

After the levee the alumni retired to Jennings Hall, where the class had had spread a delightful banquet at which B. W. Griffith, president of the First National Bank, of Vicksburg, was toastmaster. Mr. Griffith is a past grand master at this sort of function and the success which followed is but a testimony to the statement: The subjects and speakers for the evening were as follows: "Mississippi College," Dr. J. Benjamin Lawrence; "Athletics," R. W. Biggers; "The Ministers," Dr. W. A. McComb; "The Alumni," Hon. W. M. Whittington; "The Class," C. D. Smith; "The Ladies," Charles Singleterry.

On Wednesday morning, after the delivery of forty-six diplomas, Hon. Hardy Stone, of Meridian, delivered the baccalaureate address. Mr. Stone was graduated from the college in 1896, and it was a great delight to all the college people to have him come back to his alma mater to do her such honor for to have the service which he rendered was indeed to be honored.

At the close of this masterly address, Captain W. T. Ratliff, for forty-three years president of the board of trustees, "pulled down the curtain" and declared the session at an end.

On Sunday morning, May 30th, Brother Zeno Wall preached the baccalaureate sermon. Space forbids my going into a detailed account of his effort, but suffice it to say that, from the beginning to end, Brother Wall held in his grip the undivided attention of the vast congregation assembled in the chapel to hear him. He used as his text the words as recorded in I Cor. 16:13-14, "Watch ye stand fast in the faith, quit you like men, be strong, let all your things be done with charity."

In addition to the large number of degrees of the Bachelor of Art, the board conferred the Master's degree on Charles Singleterry, and the Doctor of Laws on B. W. Griffith, of the First National Bank in Vicksburg, and the Doctor of Divinity on W. A. Borum, pastor of the First Baptist church, Jackson.

Some changes were made in the faculty. Dr. Pugh, who has so efficiently discharged the duties of Bible teacher this year, found that it was not the best for his pastorate which he could not make up his mind to relinquish, thought best to sever his relation with the college. The board was very fortunate in being able to secure the services of Dr. M. O. Patterson for this work. It is thought that no one could have been better quipped for this great work. Not only is he qualified by intellectual ability and training,

but he is a man of deep spiritual life and will be a great inspiration to the young men who come under his tuition. He will combine the work of philosophy with that of the Bible work, thus having the same duties as the lamented Dr. Sproles had.

The academy was re-organized with Prof. W. N. Taylor as principal. Prof. Taylor was graduated from the old college in 1897, and is easily recognized as one of the best high school men in the State. The board congratulated themselves much on being able to secure Prof. Taylor.

Prof. W. H. Weathersby was transferred to the chair of pedagogy and will assist Prof. Taylor in the department of English. Prof. Weathersby has been with the college for several years and is well qualified for this new work to which he has been assigned.

While the enrollment of the students did not reach quite as high as last year, yet the board was highly pleased with the progress made this year. The new library building was the pride of every one in attendance—both of the board and all others. It is practically finished and during the summer the books will be transferred from the old quarters and the class rooms will be furnished as well as the two halls of the Hermean and Philomathean societies.

Now if the people will stand by the pride of their denomination, Mississippi College will take rank among the best in the land, and not only will humanity be blessed, but the welfare of educational interests in Mississippi will be very materially enhanced.

A. J. AVEN.

Plays for School Children, edited by Anna M. Lutkenhaus; \$1.25; The Century Company.

Perhaps nothing is coming to be so widely stressed in public schools nowadays as juvenile drama co-ordinated with the regular school studies. One of the theses written this year by a graduate of the I. I. & C. was on "The Dramatic Element in Elementary Schools." Therefore a book like this is most helpful to teachers who want to keep up with the times. Not only are plays given which may be used but almost minute directions come on the label. One of the best selections, and there are many good ones from familiar bits of literature and history, is that taken from a chapter of Mary Johnston's "The Long Roll," called "A Town Meeting in Botetourt, Virginia 1860." A score of other entertainments are offered for the teacher who is on the lookout for "something we have not had before."

Brother H. M. Long, The Record's field man, writes us that Pastor Pope at Belzoni, Pastor Sproles at Drew, Pastor J. R. G. Hewlett at Charleston and Brother J. F. Watts at Ruleville, were of great assistance to him in his work in those thriving towns. The editor thanks them for the service to the paper and hopes that he may have the opportunity of serving them. Brother Long will soon begin work in South Mississippi, and we hope he will meet with the same cordial reception there that he has in North Mississippi.

Thursday, June 10, 1915.

Mississippi Woman's Missionary Union Page
 MISS M. M. LACKEY, Editor
 Direct all communications for this department to the editor.
 MISS FANNIE TRAYLOR, Young People's Leader, Jackson
 MISS MARY RATLIFF, College Correspondent, Jackson
 MISS M. M. LACKEY, Corresponding Secretary-Treasurer, Jackson
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 All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

Response to a toast at the luncheon given to our missionaries in Houston, Texas, May 15th:

Our Field—The World.

A call for a toast to our own ever lends.
 New interest and zest. Hence, sisters and friends,
 Let us straightway consider from whence is this field
 That we claim to be ours; and what doth it yield
 In the way of a harvest? And what is its "size?"
 Do we know its full worth, or do we surmise?
 Is this field that we claim one of Fancy, forsooth,
 Where in dreams we may wander, like fair gleaning Ruth,
 Just grasping a handful of Life's golden grain—
 A sheaf here and there—but leaving the main,
 The full ripened harvest to fall 'neath the blight,
 And forever be lost in the blackness of night?
 May we pause but a moment, and glance where unfurled
 Is our banner above this possession—a world?
 May we echo from whence; and what is its worth?
 Is it ours by purchase or comes it by birth?
 List, a Voice doth reply from Eternity vast—
 Voice that knows neither future nor present nor past:
 "In some aeon remote ere old Time has been born,
 The Eternal Creator is pleased to adorn His mystical system of glittering spheres,
 With one fairer far than all others. He spares
 Nor effort nor might. But at Word of command,
 There's held forth a World in the palm of His hand!
 In Infinite Wisdom He sees that 'tis good; And in Infinite Love, never yet understood
 Nor fathomed by mortals, He breathes forth, a Soul
 With the breath of His Life; and He then crowns the whole

Of His mighty creation with Infinite Grace,
 By making His new World the soul's dwelling place?"

With the dawn of the soul, from Eternity vast
 There sprang forth a leak, and from thence there was cast
 This fragment called Time, which has trickled along
 For unnumbered ages, and borne a vast throng
 Of souls in its wake. Ah, the field has wide grown,
 And each mountain and valley with harvest is strewn.
 Since that epoch remote when in love it was given,
 So filled with the power and purpose of Heaven!

And then came the Serpent! The black shadow fell,
 And the love gift was lost to the demons of hell!
 But the love was not lost! Oh, the measureless power
 Of the Heart of the Father in Death's cruel hour!
 There was one Price alone could meet the full cost—
 His unspeakable Gift! Yea, the love was not lost!

Then doubly we seal this world field as our own—
 First created for us and then bought by His Son.

Then what of the harvest? oh, sisters and friends!
 Are we using the field so 't will soon make amends

For the blight of the curse that was demon-like hurled
 With venomous power all over the world?
 By wayside, on rocks, or mid thorns do we sow?
 And on ground where the grain will most readily grow?
 Or this field—will it be with the tares overgrown,
 When the harvest is passed and the summer is gone?

Forgive us, oh, Lord, and with wisdom imbue;
 The field is so white, and the workers so few!

Yea few, but so faithful! We gratefully turn
 To you, oh, beloved, whose hearts ever yearn.
 As lonely and lone on the far distant field,
 You labor to bring Him the harvest. The yield
 Seems doubtless so little at times; and the clouds
 Hang heavy and low and your Vision enshrouds.

But no cloud ever yet was so broad as the sky;

And sometime and somewhere the blue you'll descry;
 And because of sweet Hope which eternal will spring
 In the hearts of His children, you'll look up and sing.
 Yea, look up like Elisha and view the grand sight:
 Life's mountain is rugged, but lo it is white,
 With chariots and horses surrounding His Own!
 Then, beloved, sow on till the sun's going down;
 Then the praise of your hearts when the evening is furled
 Will be, "Blessed Savior, we bring you the world!"

—Margaret McRae Lackey.

MERIDIAN PROMOTIONS.

Through much prayer and effort all four of our married Y. W. A's promoted themselves. Where they and the W. M. U's were strong enough, they—Y. W. A's—became W. M. U. No. 2; but if weak they merely promoted to the W. M. U.

NELL V. BULLOCK.

APPORTIONMENT CARDS.

Ever since the State Convention, in November, letters have been coming from societies asking for apportionments. In a personal reply we have tried to make it clear to each society that apportionments are sent out only after the Southern Baptist Convention. All societies will receive them, we trust, before this issue of the paper is out. In case you do not, kindly write us. But please bear this fact in mind: that we issue these cards yearly—and that following the S. B. Convention.

M. M. LACKEY.

The Secretary tarried a while in Texas after the convention. It was her pleasure and privilege to be in San Antonio with loved ones, and to meet the splendid ladies of Dr. Porter's church. The Circle plan is being worked most successfully by them.

It was also good to be in the great Southwestern Seminary on Commencement Day, and note the magnificent body of young men and young women that were granted degrees along with the much-prized diploma.

While absent, indeed through this issue of the paper, our dear Mrs. Lipsey took charge of our page, and not only the Secretary, but each sister who has read, is grateful to her. Especially are we all grateful for her earnest appeal in last week's issue: "A Proposition to Mississippi Baptist Women." Sister, see to it that your society is one of the first to respond.

The Normal opened at Clinton, and they are down at work and seem to be enjoying it. Dr. Provine is superintendent and Prof. Sharp manager. They have an excellent faculty.

UNCLE PHIL'S STORY.

"Tell us a story, Uncle Phil," said Rob and Archie, running to him.
 "What about?" said Uncle Phil, as Rob climbed on his right knee and Archie on his left.
 "Oh, about something that happened to you," said Rob.
 "Something when you were a little boy," said Archie.
 "Once when I was a little boy," said Uncle Phil, "I asked my mother to let Roy and myself go out to play by the river."
 "Was Roy your brother?" asked Rob.
 "No, but he was very fond of playing with me. My mother said yes; so we went and had a great day of sport. After a while I took a shingle for a boat and sailed it along the bank. At last it began to get into deep water, where I couldn't reach it with a stick. Then I told Roy to go and bring it to me. He always did what I told him, but this time he did not.
 "Then I was angry. I picked up a stone and threw it at him as hard as I could."
 "Oh, Uncle Phil!" cried Archie.
 "Just then Roy turned his head and it struck him."
 "Oh, Uncle Phil!" cried Rob.
 "Yes; he gave a little cry and lay down on the ground.
 "I did not go to him, but waded into the water for my boat.
 "But it was deeper than I thought. Before I knew it I was in a strong current. I screamed as it carried me down the stream, but no men were near to help me.
 "But as I went down under the deep waters, something took hold of me and dragged me towards shore. It was Roy. He saved my life."
 "Good fellow! Was he your cousin?" asked Rob.
 "No," replied Uncle Phil.
 "What did you say to him?" asked Archie.
 "I put my arms around the dear fellow's neck and cried and cried and cried and asked him to forgive me."
 "What did he say?" asked Rob.
 "He said, 'Bow, wow, wow!'"
 "Why, who was Roy, any way?" asked Archie, in great astonishment.
 "He was my dog," said Uncle Phil.
 "The best dog I ever saw. I have never been unkind to a dog or to any other animal since, and I hope you will never be."—Ex.

WHY THEY CHEERED.

When Al Saunders struck the sawdust trail in Scranton, Pa., over a year ago, the throng in the great Billy Sunday tabernacle broke out in cheers. It was a country-wide event. Why the people cheered so vociferously, and the story of this man's life before and after conversion, including the year of miracles of grace, will be told in a two-part serial story in The Sunday School Times, an every week religious paper published at Philadelphia, Pa. Partly because of a desire to spread this man's testimony to the saving power of Jesus Christ, The Sunday School Times will send a three weeks' free trial of their

paper including this two-part story as long as the printed supply lasts, if you mention the article wanted.

THE FUTURE OF THE WORLD.

Dr. C. I. Scofield, editor of the famous Scofield Reference Bible, has written a series of six articles under the title of "Six Simple Studies in Prophecy," or "History Written in Advance." About the last of June these articles will begin to appear in The Sunday School Times, an every-

week religious paper, published at Philadelphia, Pa. A three weeks' free trial of the paper, including one or more of these articles, may be had upon request, as long as the supply lasts, if you mention the article wanted.

At the Northern Convention there was much discussion on the report of the efficiency commission. Consolidation of boards brought it about. After all the discussion it was left just as it has been.

Gospel Singer I. E. Reynolds, who has been connected with the Home Board for several years as singer, has been selected to take charge of the department of evangelistic singing in the Southwestern Seminary.

An unconditional gift of \$200,000 for the benefit of the aged ministers' fund was announced at the Northern Baptist Convention. It took the delegates unawares. The news received hearty applause. The pension fund now totals \$625,000.

Thursday, June 10, 1915.

Baptists, Send Your Girls to

Cox College and Conservatory

The Pride of Southern Baptists for Four Generations

"That our daughters may be as cornerstones, polished after the similitude of a palace; that they may profit by all that is good and pure in our modern civilization; that they may attain the highest human perfection in body, mind and soul—these are the aims and the constant striving of the Cox College & Conservatory.

Old in the affections of the Church and the Southern people; young and vigorous in its spirit of modern progress and service to society, Cox College imparts to young womanhood all that is true and best in the education of body, mind and soul. Located in College Park, the beautiful residential suburb of Atlanta—the educational center and commercial metropolis of the South—Cox girls enjoy a rare combination of suburban and metropolitan advantages.

The lovely campus of twenty-eight acres, with its flowers, shrubbery and stately forest trees, affords a delightful home environment of security, comfort and quiet for the pursuit of study, and ideal facilities for recreation and outdoor sports. With an elevation of 1,100 feet above the sea, a delightful winter climate, dormitories and class rooms equipped with modern conveniences, the health record of the institution is unsurpassed in all America. The absolute freedom from malarial diseases has attracted a large patronage from the lower South since before the Civil War.

To these natural advantages the city of Atlanta adds unparalleled opportunities to profit by contact and acquaintance with the world's great leaders of thought and action. No other city in all the South approaches Atlanta in its power to attract the world's great lecturers, statesmen, authors, educators, theologians, artists, singers and musicians. By special arrangement many of these are introduced from the College platform and all are accessible to Cox students at a minimum of expense.

The course of study is that of A Grade colleges, supplemented by elective courses in Piano, Voice, Violin, Theory, Harmony, Counterpoint, Oratory, Drawing and Painting, Domestic Science (Cooking, Dressmaking and Millinery), Stenography and Typewriting. The schedule of work is arranged to give the greatest flexibility to the curriculum, and the individual requirements and talents of the student are made the basis for the selection of her studies. The tuition fees and college expenses are remarkably low, it being the policy of the College to

afford its students the maximum opportunities for advancement at the lowest possible expense. The next session will open September 14, 1915. Write for catalogues and full information.

Special Offer

To parents and prospective students who will fill out the coupon below we will send free, for your examination, a handsome Annual, edited and published by the young ladies of Cox College & Conservatory, and pictured by photographic engravings almost every feature of the life and work of the Institution. If you are unable to accept our cordial invitation to visit the College in person, fill out the coupon below. This Annual will give you an interesting picture of the life your daughter will lead at Cox.

COUPON

Rev. C. Lewis Fowler, A. M., B. D.,
 President,
 Box 8, College Park, Ga.

Dear Sir:

I am interested in the education of young women and will be glad to receive catalogue, prospectus and Annual of The Cox College and Conservatory.

Name

Address

SUNDAY SCHOOL LESSON

BY A. J. AVEN.

A PRAYER FOR THE TEMPTED.

Psalm 141.

Temperance Lesson.

Introduction.

"The title of this psalm ascribes it to David, and there is no good reason to suppose that it was not written by him. It seems probable that it has reference to his sojourn in Gath, among the Philistines, after he had escaped from Saul, having spared his life at Hachilah. The psalm is full of expression referring to distress which affected the writer and breathes an air of confidence in God. There is pathetic earnestness in the petitions that intimate the close intimacy of the writer with God. Few psalms in so small a compass crowd together so many gems."

Lesson Teachings.

David's Faith.—"Lord, I cry unto Thee." A voluntary cry would not come from one person to another, unless there were faith at the bottom of the petition. But David reveals in the very tone of his cry his absolute confidence. Make haste unto me. I know in whom I have trusted, so I know now that thou wilt come to me as a relief. In his petition, David was not willing to offer anything save the best he could. He asked that his prayer be set forth as incense. In the Jewish offerings a mixture of sweet spices, stacte, onycha, galbanum, and the gum of the frankincense-tree were burned and from the flames arose an agreeable odor or exhalation. Now the author of this psalm not only prays, but he is anxious that his prayer shall be such as it, in its entirety, be pleasing to God. Provided that earnestness accompany a prayer, it is well to couch it in pleasing language. And in his very attitude, David desires God's favor. Intense earnestness is the key to the value of the prayer.

Sincere Conscience.—If conscience is an internal, or self-knowledge, or judgment of right and wrong, then in order to perform its high functions, it must be kept sincere. "Conscience is first occupied in ascertaining our duty, before we proceed to action; then in judging of our actions when performed." But a debauched conscience is of no value in such a commission. But our author has told how to provide for protection. "Set a watch, O Lord, before my mouth." As little as we may think of it, the mouth is one of the most fertile sources of evils. The heart uses it as the outlet for its evil expressions. The appetites use it as the medium of gratifications. High eating, intoxicating drinking, and the forbidden kiss all find an avenue of gratification through the lips. Let us pray as did David this

prayer and follow up our prayer with action.

Not only does the psalmist pray for a watch to be placed before his mouth, but he prays to be delivered from any inclination toward the evil practices of the wicked. So long as one keeps his life in normal channels; his momentum will not get the better of him. It is when there is a deviation from the line, position, or direction of normality, that danger arises. When one reaches the point that he seeks to eat of the dainties of the wicked, destruction stares him in the face. When the Master would express a close relationship, He used the figure of supping together. "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me." So let us all beware of eating and drinking with the wicked. On the other hand the psalmist prays, "Let the righteous smite me." This is a difficult passage to explain, but it seems that Spurgeon has suggested a right good interpretation. "Grace will teach a Christian to take those portions which are wholesome, though they be not toothsome. Faithful reproof is a token of love, and therefore may well be esteemed a kindness. Such wounding of a friend is healing, and so David might well call it an excellent oil. And he did not only say so, which is easy and ordinary, but acted accordingly," for he distinctly states that in times of calamity, he will pray for them. Be not afraid of doing good to any one, for it will be a very rare case if he does recognize it, sooner or later. But suppose he does not, yet you will have the clear conscience of knowing that you have done what you could.

A Refuge.—But mine eyes are unto thee, O God the Lord; in thee is my trust. A prominent lawyer who had been a drunkard, professed Christ, and reformed. He afterwards stated that he did not have the power to cut loose from the use of liquor until he trusted the Lord. He had fixed his mind on Christ and his eye was closed to those vanities which come in through this port. There is no keeping the heart fixed in prayer and at the same time let the eye gaze abroad. The author prays that his soul be not left destitute. If ever man had reason for such a prayer, David surely did. No use to cleanse the soul of evil, unless you fill it with God's teachings.

Keep me from snares. The devil is ever ready with his snares for the young. The snares are so shrewdly set that the young do not always see them. The social cup, the social dance, the social game of cards, and many other things that seem to so many people harmless, and yet are



In the Health-Giving Pine Hills of Mississippi

A select Private College with Preparatory and College courses, Commercial Course, Modern Buildings and equipments; beautiful 60-acre campus and recreation grounds; fish ponds, swimming pools, Fine Athletics. An ideal home school for boy or girl, where they are looked after morally, mentally and physically with the best of Christian home influence and care. A large well-equipped Conservatory of Music, Oratory and Art. Also Domestic Science and Teacher's Training, and Summer Course. Write for illustrated catalog No. 100 J. W. BEESON, A. M., LL. D., MERIDIAN, MISS.

On September 8th, 1915

The 43rd Annual Session

of

Blue Mountain College

FOR YOUNG LADIES

Will Open

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Sixteen Specialists in the Faculty.

462 Students This Session.

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Nine Miles from State Capital.

Next Session Opens September 16, 1914.

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J. W. Provine, Ph. D., LL. D., Pres.

CLINTON, Hinds County, MISSISSIPPI

Garden Guide Free

Be sure and send for Bollwinkle's 1915 Book. Everything for the Farm and Garden. Desk B. Bollwinkle Seed Co., New Orleans, La.

ANNOUNCEMENTS.

The Baptist Record is authorized to announce

HON. A. C. CROWDER as a Candidate for Sheriff of Hinds County, subject to the action of the Democratic Party.

PROF. SAM J. SMITH, of Clinton, as a candidate for Superintendent of Education, Hinds County, subject to the action of the Democratic party.

Buy from Your Own House

EVERY Baptist who receives this paper is urgently requested to remember that he is a shareholder in the American Baptist Publication Society, that every dollar passed through the Society's treasury yields its dividend to help support the colporters, both English and of other tongues. Attention is also called to the fact that our Periodicals are Baptist-made for Baptist use. Be loyal to your own Society. Our Mail Order System is devised to serve out-of-town buyers. Send for Catalogues and Book Announcements, which are furnished free on request.

American Baptist Publication Society
514 N. Grand Avenue
ST. LOUIS, MO.

Buy from Your Own House

B. J. LEONARD

DENTIST

Special Attention Given to Children's Teeth and the Treatment of Gum Troubles
Seutter Bldg. Jackson, Miss.

Georgia-Alabama Business College

CAMPING SCHOOL FOR SUMMER

Camp at Holly Bluff Country Club, six miles from Macon, Ga., at the foot of Brown's Mountain, and by the world-famous White Elk Spring, the country place of Harry Stilwell Edwards, the South's famous author. Boating, fishing, swimming, baseball, tennis, music, grand pavilion, grounds controlled by exclusive club. As fine scenery as can be found in America.

School 3 months. Same course as given at the Georgia-Alabama Business College in Macon; and teaching by members of college faculty. Fine hotel fare. Parents also accommodated. A plan to get a grand summer vacation, and a three months' business course at the same time. Prices astonishingly low. Cost less than most summer outings would cost without schooling. Camp supervised by Mrs. Edwards.

WRITE
EUGENE ANDERSON, Pres.,
Macon, Ga.,
stating accommodations desired

"Them Good Saw Mills"

Don't burn or waste your timber. Saw it for yourself and neighbors. A few good trees will pay for a small mill.

Prices—\$150.00 and up. Write for circular, price and guarantee.

Corinth Machinery Co.

Box 15 - Corinth, Miss.

Thursday, June 10, 1915.

THE BAPTIST RECORD

Hillman College

For Young Ladies

W. T. LOWREY, LL. D., President

Located in the best part of the best town in the best section of the best State in the greatest nation on earth. Easy to reach. Passenger trains about every two hours, from 6 a. m. to 10 p. m. Autos practically every hour from Jackson, the railroad center of the State. Four blocks from Mississippi College. Sixty-second session. Modern conveniences. New pianos. Thorough. Good care of girls. Teachers room on same floors with students. Remarkable health record. Exceptionally good advantages in Piano, Voice, Expression, and Literary work. Write for catalogue. Address

Hillman College, Clinton, Miss.

Selected Books For Christian Workers

THE CONVENTION NORMAL COURSE

1. "The New Convention Normal Manual" (Spilman, Leavell and Burroughs); cloth, 50 cents; paper, 35 cents.
2. "Winning to Christ—A Study in Evangelism" (Burroughs); cloth, 50 cents; paper, 35 cents.
3. "Talks with the Training Class" (Slattery); 50 cents.
4. "The Seven Laws of Teaching" (Gregory); 50 cents.
5. "The Graded Sunday School" (Beauchamp); cloth, 50 cents; paper, 35 cents. Optional books are offered for workers in each of the six departments of the Sunday School. Send for leaflet.
6. "What Baptists Believe" (Wallace); cloth, 50 cents; paper, 35 cents; or "Doctrines of Our Faith" (Dargan); cloth, 50 cents; paper, 25 cents.
7. "The Heart of the Old Testament" (Sampey); cloth, 50 cents; paper, 35 cents.
8. "New Testament History" (Maclear); 30 cents.

POST GRADUATE COURSE WITH DIPLOMA

(offered for those holding Blue Seal Diplomas)

- "The School of the Church" (Frost), \$1.00.
- "The Way Made Plain" (Brookes), 75 cents.
- "The Making of a Teacher" (Brumbaugh), \$1.00.
- "Secrets of Sunday School Teaching" (Pell), \$1.00.
- "The Monuments and the Old Testament" (Price), \$1.50.

27,000 Diplomas awarded. Descriptive literature free. Books may be studied individually or in class. Begin at any time. Send for "The Convention System of Teacher Training," by Educational Secretary P. E. Burroughs (25 cents).

BAPTIST SUNDAY SCHOOL BOARD
NASHVILLE, TENNESSEE

Chronic Diseases

Cured Without Drugs

If you are afflicted with Paralysis, Dyspepsia, Rheumatism, Nervous Debility, Asthma, Bronchitis, Catarrh, or other diseases that medicine has failed to cure, write for our Free book which tells all about a new and better way. Our natural methods and sanitarium appliances will restore your health. Liberal guarantee of satisfaction. Low charges. Write at once for names of physicians, ministers, lawyers, merchants, bankers, farmers, teachers, former patients, and others who endorse our treatment.

THE BIGGS SANITARIUM, - Asheville, N. C.

Rev. A. G. Alderman, pastor of the Portland street church, Louisville, Ky., has been called to the First church, Belton, S. C. It is thought he will accept.

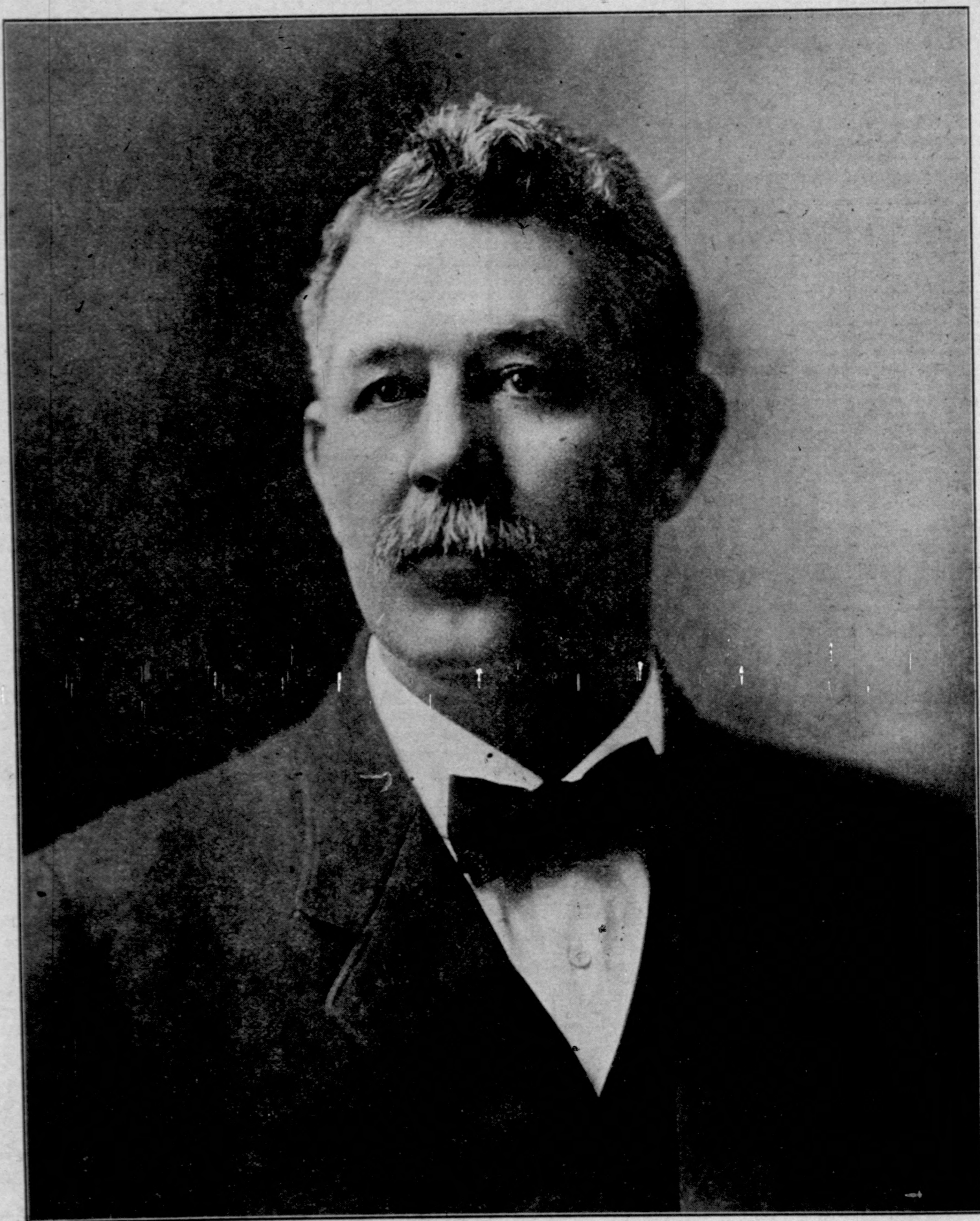
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THE C. S. BELL CO., HILLSBORO, OHIO

You Look Prematurely Old

Rescue of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price \$1.00, per box.

HON. P. S. STOVALL, Candidate for Governor



HEART TO HEART TALK NO. 3

TO MY FRIENDS AND THE VOTERS OF THE STATE OF MISSISSIPPI, WHO ARE GOING TO VOTE FOR ME AND WISH TO SEE ME ELECTED THEIR GOVERNOR:

The political battle that is now being fought is growing in interest daily. It is now only fifty-nine days till our first primary, which is on August 3rd, and I have just finished four more weeks of hard work in connection with my campaign, the results of which are entirely satisfactory to me. My candidacy for the Governorship is growing as rapidly as the picture above has increased in size with my last that was on this page. Our people have no political panic or partizanism among them in this campaign. They are talking politics and what is for the best interests of all the people just the same as they talk about their religious affairs, and they all realize and know that I have never been a political partisan in any sense of the word. They know that I have served them faithfully as State Treasurer and having done so that work peculiarly fits and qualifies me to serve them acceptably and to the best interests of all concerned as Governor. The people all know that a great majority of our citizenship are farmers by profession and get their living directly from the farm, and they all know that I am just a plain, practical Mississippi farmer and business man and know the homes, conditions, environments and the great financial affairs and business interests of Mississippi, as but few men do. Don't you think that such a man would make Mississippi an acceptable Governor? If so, I want to urge you in your own quiet way to get busy and do what you can in the interest of my candidacy. I don't hesitate to say to you that I feel now there is no way on earth that I can be kept out of the second primary and when I get in the second primary with any man that is a candidate for Governor, I believe the people will elect me.

Yours for success,

P. S. STOVALL.

WINTERSMITH'S CHILL TONIC

not only the old reliable remedy for MALARIA but a general strengthening tonic and appetizer. For children as well as adults. Sold for 50 years. 50c and \$1 bottles at drug stores.

BAPTIST PASTOR'S WIFE IS CURED OF PELLAGRA

Battlefield, Miss.—A most remarkable case of recovery has been reported here by the Reverend T. E. Pinegar, who says: "For two years my wife suffered with what is known as Pellagra. Different doctors attended her, with absolutely no improvement in her condition. At last our family physician told friends of ours my wife must die."

"I was away from home most of the time, engaged in evangelistic work of the Baptist Missionary cause. At last we sent for Baughn's Pellagra Treatment. When she began to use it, her arms, face and hands were a sight to behold. After one month's treatment, to all appearances, she was well. I would advise all sufferers from that disease to give this remedy a trial. Use this testimonial as you see fit."

Here's a case where the family physician gave the patient up to die, and there Baughn's treatment saved her life. Don't hesitate longer. If you have pellagra, it is your duty to cure it.

The symptoms — hands red like sunburn, skin peeling off, sore mouth, the lips, throat and tongue a flaming red, with much mucous and choking; indigestion and nausea; either diarrhoea or constipation.

There is hope; get Baughn's Big Free book on Pellagra, and learn about the remedy for Pellagra that has at last been found. Address: American Compounding Co., Box 587-Y, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.

Note.—This cure and other cures are personally known to Jacobs & Company, Clinton, S. C., who did not accept this company's advertising until after an investigation that satisfied him that we had cured hundreds of cases of pellagra.

WANTED

A Piano teacher, to be head teacher in a college. Baptist preferred. Conservatory training preferred. Salary \$500.00 and board. Address, with testimonials and references, "The Dean, c/o The Baptist Record, Jackson, Miss."

STOVALL'S DATES.

Hon. P. S. Stovall, candidate for Governor, announces the following speaking dates for the week of June 14th-19th. All are cordially invited to attend these speakings. Ladies are especially invited.

Coffeetown, Yalobusha County—Monday, June 14, 10 a. m.

Water Valley, Yalobusha County—Monday, June 14, 8 p. m.

Tylors, Lafayette County—Tuesday, June 15, 10 a. m.

Oxford, Lafayette County—Tuesday, June 15, 2 p. m.

Lafayette Springs, Lafayette County—Tuesday, June 15, 8 p. m.

Olive Branch, DeSoto County—Wednesday, June 16, 10 a. m.

Byhalia, Marshall County—Wednesday, June 16, 2 p. m.

Holly Springs, Marshall County—Wednesday, June 16, 8 p. m.

Hickory Flat, Benton County—Thursday, June 17, 10 a. m.

Ashland, Benton County—Thursday, June 17, 3 p. m.

Banner, Calhoun County—Friday, June 18, 10 a. m.

Pittsboro, Calhoun County—Friday, June 18, 3 p. m.

Kilmichael, Montgomery County—Saturday, June 19, 9 a. m.

Ackerman, Choctaw County—Saturday, June 19, 3:30 p. m.

DEATHS.

MRS. N. A. BLANKS.

On February 4th, 1915, Mrs. Nettie Adams Blanks, friend, wife and mother, fell on sleep, that sleep which God gives to His children, that sleep undisturbed by dreams, that sleep from which the sleeper will awake on the resurrection morning.

Born in Sumpter county, Ala., February 25, 1871; married to Jas. W. Blanks, September 30, 1888; converted and joined the Mt. Gilead Baptist church, 1891.

She spent a good portion of her life as a teacher. She was qualified to direct the steps of the three children which God gave to the union. One of these preceded her to that happy land seven years ago. Two are still living and show the careful training of a Christian mother.

Her husband, two children, two brothers, two sisters and her mother are grieved at the parting but look forward to a happy reunion on the other side. There must be a place somewhere where we can know it must be so, it must be so, for

"A quiet murmur in the soul
Tells of a world to be,
As travelers hear the billows roll
Before they reach the sea."

A FRIEND.

UNCLE JIM'S PUZZLE.

By Georgia B. Dreanna.

"I will show you a puzzle," Uncle Jim said one rainy afternoon, when the children were wondering what they could do for amusement. "Take pencils and paper, and write down a long number of eight or nine figures, or as many as you like; add the figures, but do not tell me the answer."

"Pshaw! Arithmetic!" Mary exclaimed, in disappointment; but when she saw the other children writing down their figures, she followed their example.

Peter wrote 796845321. Then he added the figures, and found that the sum was forty-five. "Now subtract your answer from the original number," Uncle Jim said.

Peter did as his uncle directed, and his number that remained was 79685276.

"Now cross out one figure, add the rest, and tell me the answer," Uncle Jim continued.

"Forty-six," Peter told him. "You crossed out an eight," Uncle Jim said, without hesitation.

"I get ninety," Ada reported. "You crossed out either a nine or a cipher," Uncle Jim confessed.

"I get sixteen," little Jim said. "You crossed out a two," said Uncle Jim.

"That's right, but how did you guess it?" little Jim looked very much bewildered.

"I get thirty-seven," Mary said. "Then you crossed out an eight," Uncle Jim still did not hesitate before replying.

"How did you do it?" Peter asked, and Ida and Mary and little Jim echoed the question with their eyes.

"It's very simple when you understand it," Uncle Jim explained.

"Nine is a remarkable number; if the digits of any number are added and the result subtracted from the original number, there will be a remainder whose digits, when added, will make nine or a multiple of nine."

The children, all except Peter, the oldest, looked as if they thought this anything but simple.

"Which means," Uncle Jim went on, when he saw their mystified look, "that if some number had not been crossed out, the answer would have been nine or a multiple of nine; therefore, the number crossed out must be the number required to bring the answer up to the next multiple of nine."

"For instance, the next multiple of nine after forty-six is fifty-four, and the difference between forty-six and fifty-four is eight, so an eight must have been crossed out. Ninety is a multiple of nine, so either a nine or a cipher must have been crossed out. The next multiple of nine after sixteen is eighteen, and the difference between sixteen and eighteen is two, so a two must have been crossed out. The next multiple of nine after thirty-seven is forty-five, and the difference between thirty-seven and forty-five is eight, so an eight must have been crossed out."

"Who found this out?" asked Peter.

"The puzzle is an old one, said his uncle. "It was first given out by a French mathematician, who discovered this remarkable property of the number nine."—Journal and Messenger.

Teacher Training Course

1. "The New Convention Normal Manual" (Spilman, Leavell, and Burroughs); cloth, 50 cents; paper, 35 cents.
2. "Winning to Christ—A Study in Evangelism" (Burroughs); cloth, 50 cents; paper, 35 cents.
3. "Talks with the Training Class" (Slattery); 50 cents.
4. "The Seven Laws of Teaching" (Gregory); 50 cents.
5. "The Graded Sunday School" (Beauchamp); cloth, 50 cents; paper, 35 cents.
6. "What Baptists Believe" (Wallace); cloth, 50 cents; paper, 35 cents; or "Doctrines of Our Faith" (Dargan); cloth, 50 cents; paper, 35 cents.
7. "The Heart of the Old Testament" (Sampey); cloth, 50 cents; paper, 35 cents.
8. "New Testament History" (Maclear); 30 cents.

POST GRADUATE COURSE WITH DIPLOMA

(Offered for those holding Blue Seal Diplomas.)

- "The School of the Church" (Frost), \$1.00.
- "The Way Made Plain" (Brookes), 75 cents.
- "The Making of a Teacher" (Brumbaugh), \$1.00.
- "Secrets of Sunday School Teaching" (Pell), \$1.00.
- "The Monuments and the Old Testament" (Price), \$1.50.

Books may be studied individually or in class. Begin at any time. Send for "The Convention System of Teacher Training," by Educational Secretary P. E. Burroughs (25c.)

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BLACKFACE TYPE

Large, clear, blackface self-pronouncing Minion — looks almost as large as Long Primer. Clean cut and clear print.

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Fine white world renowned India paper; opaque, strong and yet very thin and durable, thus giving you a small Bible in large print.

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Extra quality of Persian Morocco, red under gold leaves; French calf lined to edge, silk sewed, head band and register. Will last a life time.

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Bound under the wonderful new patent which prevents the Bible from breaking in the back. We guarantee this. Size, 5 1/4 x 7 1/4 x 1/2 of an inch thick.

PRICE IS LOW

This Bible is easily worth \$7.00, but we are able to offer it to you at this season for only \$3.00. Postage 10c extra.

I enclose \$3.10 for which send me the postpaid your \$7.00 Bible No. 300.

Name

Address

This cut shows the difference in the size of the regular paper and this marvelous thin, strong, India paper.

The Baptist Record

Jackson, Miss.

NEWS IN THE CIRCLE

MARTIN BALL

Dr. H. L. Winburn is very popular as a commencement orator. He will preach the commencement sermon for Union University, Jackson, Tenn., his alma mater.

The Northern Baptist Convention continues in session eight full days. There seems to be no hurrying to get through. We think that is right. It is hard to keep Southern Baptists three days.

There were fifty-eight received for baptism and ten by letter, in a meeting recently held by Dr. B. H. DeMent in his church at Greenville, S. C. The pastor did all the preaching.

Dr. R. M. Inlow, who succeeded Dr. Henry Hurt as pastor of the Bellevue avenue church, Memphis, Tenn., is holding a tent meeting with the Temple church in that city. Dr. Inlow is a successful evangelist.

Pastor J. Frank Norris recently assisted Pastor M. T. Tucker in a great meeting at Snyder, Texas. There were eighty-one additions—forty-eight by baptism. J. Fred Scholfield conducted the singing.

The State Mission Board of Kentucky has requested Dr. W. D. Powell, the secretary of missions, to raise the \$20,000 to save the negro university of Louisville, Ky., to the Baptists. He has raised \$12,000 and will have the other \$8,000 before many more moons pass.

SENT FREE AND PREPAID
to every reader of the Baptist Record who needs it and writes for it to the Vernal Remedy Company, Buffalo, N. Y., a trial bottle of Vernal Palmation. Only one small dose a day perfectly and permanently relieves catarrh, flatulence, indigestion and constipation. It cures the liver and kidneys of all congestion and inflammation and takes all irritation from bladder and prostate gland. Good men and women are wanted as agents for this and other high class articles. Write immediately.

FRECKLE-FACE

Sun and Wind Bring Out Ugly Spots. How to Remove Easily

Here's a chance, Miss Freckle-face to try a remedy for freckles with the guarantee of a reliable dealer that it will not cost you a penny unless it removes the freckles; while if it does give you a clear complexion the expense is trifling.

Simply get an ounce of ointment—double strength from any druggist and a few applications should show you how easy it is to rid yourself of the homely freckles and get a beautiful complexion. Rarely is more than one ounce needed for the worst case.

Be sure to ask the druggist for the double strength ointment as this is the prescription sold under guarantee of money back if it fails to remove freckles.

RHEUMATISM

For rheumatism, lumbago and similar diseases try X-Ray liniment, the new, reliable external remedy. Internal remedies work slow and often damage the stomach. X-Ray liniment does not cure of the disease, but it relieves your money will be refunded. It is also an excellent family liniment. By mail prepaid \$1 a bottle. Bank reference and testimonials on request. CLARKSVILLE Medicine Co., Clarksville, Tenn.

Rev. S. R. Baas has resigned the pastorate of the Poe Mills church, Greenville, S. C. He is much loved by the church, having served it faithfully for several years. His future plans are not stated.

The work at Liberty is progressing nicely under the superb leadership of Pastor B. L. McKee. The church is building an up-to-date brick meeting house. It will be completed about July 1. The cost is \$12,000.

The convention at Houston indicated the fact that there was some unrest among the brotherhood. Let everybody be careful and ferret out the cause. Trust in the Lord and keep on working and things will come out all right.

Dr. B. H. DeMent, of Greenwood, S. C., is much in demand for commencement occasions. He will preach the baccalaureate sermon for the Greenville Woman's College, S. C. Several other schools are calling for him.

The First church, Anderson, S. C., has called Dr. John E. White, of the Second church, Atlanta, Ga., to succeed Dr. Vines, who goes to a pastorate in Roanoke, Va. Dr. White has held two meetings in Anderson and everybody loves him.

Dr. John E. White, after twelve years' successful work with the Second church, Atlanta, Ga., has resigned and accepted the call to the First church, Anderson, S. C. He was very popular as pastor and preacher in Atlanta.

Dr. C. T. Alexander, of Lebanon, Tenn., becomes pastor at Columbia, Tenn. This is a strong church. Dr. Alexander is represented by the Baptist and Reflector as being the "Conquering Alexander." He overcomes by the blood of the Lamb.

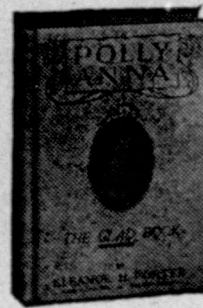
We had a great day last Sunday at Clarksdale. The Sunday School was large. The congregations morning and night taxed the capacity of the building. Three additions to the church by experience. Baptized four. The church spent \$180 on improvements. Things with us look bright.

The Sunday School of the First church, Ft. Worth, Texas, had present last Sunday 1,840. The average attendance last year is said to have been 1,200. That seems marvelous after passing through such fiery trials. The end is not yet.

Dr. J. W. Porter, pastor of the First church, Lexington, Ky., and editor of the Western Recorder, preached at the First church, Vicksburg, on his return from Houston, Texas. The church and Pastor Brame were made happy in having him. The work prospers under Pastor Brame's skillful hand.

MISSISSIPPI NORMAL COLLEGE.

Whereas, Honorable Joe Cook, president of the Mississippi Normal College, has served the public and

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D. G. PATTON, Assistant General Agent

this institution most effectively; and

Whereas, through his untiring energy, capacity and zeal, results have been accomplished that place the Mississippi Normal College in the highest ranks of the educational institutions of the South; and,

Whereas, the public interest, as well as the best interests of this institution demand his re-election to the presidency of this institution; therefore, be it

Resolved, first, that President Joe Cook be, and is hereby, re-elected president of this institution;

Second, that inasmuch as this is a matter of public interest, the secretary be, and is hereby, instructed to give the resolutions to the press.

Popular Song Books

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Published in 1911
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This book has proven so useful and popular that many churches are placing a second order; and others hearing of its value, prefer this to newer books. Ask any one who has used this book and you will get a good testimonial.

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Don't fail to specify Round or Shaped Notes. Send all orders to The Baptist Record, Jackson, Miss.

FOR A STAINLESS FLAG AND A SALOONLESS NATION.

By Allan Sutherland.

The great National Convention of the Anti-Saloon League of America, to be held in Atlantic City, New Jersey, July 6th to 9th, promises to be one of the most enthusiastic and remarkable gatherings of the kind ever held. Not less than twenty-five thousand delegates from all sections of the country are expected to be present. At its close, it is planned to have a committee of five thousand persons call at the White House, Washington, and present to the President of the United States, resolutions which will probably be adopted by the convention.

It is hoped that this convention will be an incentive to patriotic and Christian men and women everywhere to unite in this great cause for the uplift of humanity—in making this impressive gathering the beginning of the end of the whiskey traffic. The moral forces of our nation will here have a pre-eminent opportunity for centering their efforts on the redeeming of human wrongs by the enthronement of civic righteousness. The saloon has too long degraded American manhood; may this convention help to rid our nation of it at once and forever!

Many cities are preparing to send large delegations. Interest is constantly increasing. Churches, Sunday Schools, temperance and other societies will be represented by one or more delegates.

The Catholic Prohibition League of America will meet in Atlantic

City addresses by the foremost orators of our land, among them being governors, senators, congressmen, judges, lawyers and ministers. Of those who are best known, may be mentioned Dr. William H. Roberts, Hon. Richmond P. Hobson, Major Dan Morgan Smith, Dr. Louis Albert Banks, Rev. Sam W. Small, Rev. James Cannon, Jr., Hon. John G. Wooley, Dr. P. A. Baker, Dr. Homer W. Tope, Hon. Clinton N. Howard, Ex-Governors Patterson, Hodges and Stubbs, Governors Carlson, Foss, Hays and Lister, and Senators Sheppard and Gallinger. A prominent feature of the convention will be the great male chorus under the widely-known musical leader, Prof. E. O. Excell.

How rapidly sentiment unifies and forms itself into a great, compelling movement, may be illustrated by the fact that Thomas Jefferson wrote: "Before the 19th of April, 1775, I never heard a whisper of a disposition to separate from the mother country at the same time, and there will be the most cordial and fraternal relation between these two great bodies. On one of the four days they will have a joint meeting, at which time the enthusiasm will doubtless be at white heat. Two such powerful forces as these should shortly win America for temperance.

Our country has been making rapid strides lately in the absolute prohibition of the manufacture and sale of intoxicating liquors. Already the handwriting is upon the wall. "The saloon must go!" The battle line is far-flung, and the struggle is on to the finish—honor, manhood, home, country and loved ones being arrayed against that which makes for the downfall of all these and more, the loss of one's very soul.

Atlantic City in July is an ideal place for such a convention. The bathing, fishing and sailing will be at their best; sufficient hotel accommodations will be found for all; and almost every form of enjoyment and amusement will be furnished. The convention will be held on "Young's Million-Dollar Pier," which contains four large auditoriums in which almost twenty-five thousand people can be seated. The board-walk is eight miles long and from twenty to sixty feet in width. At night it is brilliantly lighted, and in the shops along its landward side may be found goods for sale from the nations of the world. This great board-walk forms one of the finest and most popular promenades in America.

The program of the convention in "March" and in March of that year, Franklin wrote, "No American, drunk or sober, things of such a thing as independence." Yet in less than ten years, American independence had been declared.

In 1835, William Lloyd Garrison was severely handled by a Boston mob because of his abolition teachings; and in 1855, Rev. Dudley Tyng had to sever his relations with an Episcopal church in Philadelphia because of his opposition to slavery; yet we all know that the freedom of the slave was soon after that time to become an established fact. Something of the same mysterious power which not only freed us from Eng-

land but which also freed the colored men, will also shortly free our nation from the thralldom of intemperance. Let us believe that God is still "keeping watch above His own," and that at no distant day He will cause us all to rejoice in a stainless flag and a saloonless nation. May He hasten the time!

Let men everywhere work and pray for the success of the convention, for through its efforts giant strides will be made toward redeeming our land from the curse of strong drink. May the time speedily come when the memory of the whiskey traffic will be kept alive only in the histories and traditions of an emancipated people, whose children will read of the saloon and marvel that it should once have been tolerated, as we now wonder at the days before 1776, and at the slavery that existed in our land before 1865!

DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will not cost one cent per word, which must accompany the notice.

DEACON R. B. KENNEDY.

This servant of Christ was born in Alkin, S. C., in 1831. United with a Baptist church in Macon county, Alabama, in 1850. Removed to Choctaw county, Alabama, in 1855, where he resided until a short time before his death, which occurred April 13th, at DeSoto, Miss. He was buried, as was his beloved wife, in Mt. Pisgah cemetery, near his old home. Brother Kennedy assisted in organizing Mt. Pisgah Baptist church, Choctaw county, Alabama, just before the war between the states, and was one of its most faithful members during his long connection with that church. The writer was his pastor from 1873 to 1879—six years—and testifies to the nobility of his consecrated life and its hallowed influence upon the people of that country. He has entered into rest; the rest of a glorious immortality. May God bless his children (two sons and three daughters) who survive him.

O. D. BOWEN.

Gulfport, Miss.

"KEEP MY MONEY."

Orders for sixty copies of "Keep My Money" were sent in last week by Miss Lackey, our secretary.

Let the good work go on. The sisters are just getting waked up. See what a lady from Washington says. "It will be my pleasure to sell more than twenty copies of 'Keep My Money,' and I will not forget to do all I can to circulate the story for the good work it will do.

"My Methodist daughter-in-law asked her Presbyterian mother-in-law to suggest a missionary story for the class next Sunday, and I gave the book, 'Keep My Money.'

It is a happy day when Methodists and Presbyterians and Baptists work together for God.

"Sincerely,

"KATE E. JOHNSON.

"Washington, D. C."

Grow Corns If You Will But don't keep them

One can't well avoid corns in these days of dainty shoes. But it's folly to keep them, pare them and doctor them.

A chemist has invented a way to end corns quickly. It is known as Blue-jay. Attach it and the corn pain stops at once. Then a bit of wax—called B & B wax—loosens the corn very gently. In two days the whole corn disappears without any pain or soreness.

It seems magical. After a Blue-jay plaster is applied, the shoe can't hurt the corn. After 48 hours there is no corn to hurt.

Folks have proved this on some 70 million corns. They are removing in this way a million corns a month.

That's why corns are not so common as they used to be. Blue-jay plasters came—folks found them out—and half the corns that grow today are quickly ended by them.

Blue-jay Ends Corns

15 and 25 cents—at Druggists
Samples Mailed Free

Bauer & Black, Chicago and New York
Makers of Physicians' Supplies

BOOK NOTICES.

The Sleepy-Time Story Book. By Ruth O. Dyer. Published by Lothrop, Lee & Shepard Co.

Just the right kind of stories for the sleepy hour are contained in an attractive cover and illustrated so that even if the sleepy eyes will shut while mother is reading them, next day the fortunate little body who owns one of these little books will enjoy the stories in memory while the pictures are enjoyed.

War Babies. By Annie Wood Franchot. Published by the author at Olean, N. Y.

The adventures of Jacque and Jacqueline in the air in a great air ship during the present war is an interesting little story and one in which there is a mixture of reality and of the imagination which is just in the right proportion to form for the childish mind a story that fills all of the demands for a satisfactory story. Illustrations add to the attractiveness of the volume, which is bound in the war color and will appeal to children.

National Publication Review Bureau.

The First church, of Paducah, Ky., recently made vacant by the resignation of Pastor S. E. Tull, has called Dr. Austin Crouch, of Murfreesboro, Tenn. He was once pastor at Corinth. His decision is not yet announced.

